

Sri Gurubhyo namah

Jai Gaura, Jai Nitai,

Thanks for the anarpita carim cirat verse translation. I have been so far unable to find the above quoted 'Sri nanda nandanam vande' sloka reference, but in searching I found another nice sloka. I believe it follows on nicely from the anarpita carim cirat verse; which by the way has the beautiful phrase 'unnatojjvala rasa sva bhakti sriyam' i.e. not just ujjvala (an already highly elevated word, but 'unnata ujjvala' - (more on that in a moment)

This is the other verse I found:

brahma paramatmya laksanadvayaika vacanam

sri vraja svasiddha nanda lila nanda nandanam

sri rasa svarupa rasa lila gopa sundaram

prema dhama devam eva naumi gaurasundaram

Translation

By citing the Śrīmad Bhāgavatam verse (brahmeti paramātmēti bhagavān iti śabdyate) and thus accomodating both the conceptions of brahman and paramātmā which are considered by the jñānīs and yogis respectively to be their ultimate goals, the Lord showed how brahman and paramātmā are included within and surpassed by the highest conception, bhagavān, who is the sum and substance of knowledge of the Absolute Truth, the supreme primeval principle of all spiritual relationships, the Supreme Personality of Godhead Himself.

Then, by introducing the self-evident, confidential and blissful pastimes, the Lord indicated that certainly above Vaikuṇṭha (vaikuṇṭhāj janito varā madhupūrī) in the supreme and inconceivable eternal abode of Vṛndāvana, the Absolute Truth, the Supreme Personality of Godhead Nandanandana appears, fulfilling the aim of His divine sonhood.

And ultimately, considering the fullest conception of rasa-tattva in full-fledged theism, Śrīman Mahāprabhu then revealed the real nature of the complete embodiment of divine ecstasies through His acceptance of consorhood in the original and principal rasa (madhura-rasa), the

aggregate of all rasas. At the same time, He indicated that the divine playful amorous pastimes of rāsa-līlā conducted by the personal potency of the all-beautiful is exclusively the highest goal of the living entities. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love.

It is found in Bhakti Raksaka Sridhara Deva Gosvami's book Golden Gift of the Golden Lord - Verse 48

Now to jump to a different verse we find:

mādhuryojjvala-premāḍhya-  
śrī-rūpānuga-bhakti-da  
śrī-gaura-karuṇā-śakti-  
vigrahāya namo'stu te

“Just as the Supreme Lord has majestic and intimate aspects to His nature, there are majestic and intimate moods of devotion. The most intimate type of devotion is the conjugal love displayed by the gopis in Vraja. Rupanuga bhakti is precisely this erotic mood of devotion, full of the sweetness and brightness of divine love. I pay my obeisance unto you for you bestow this love on all, being the embodiment of Mahaprabhu Sri Gauranga's compassionate energy.”

In this verse, there is a single, lengthy compound: mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhakti-da śrī-gaura-karuṇā-śakti-vigrahāya. The word mādhuryojjvala means that the reverential svakīyā mood of devotion found in the Queens of Dvaraka like Satyabhama is completely absent from the devotion of the Rupanugas (followers of Sri Rupa). The gopis' love in the parakīyā spirit is the essence of mādhuryojjvala-prema. The gopis sang to Krishna in the Bhagavatam (10.31.16):

pati-sutānvaya-bhrāṭṛ-bāndhavān  
ativilaṅghya te'nty acyutāgatāḥ

“We have come to You, disregarding our parents, children, brothers and relatives.” These words are filled with the exalted, brilliant nature of their devotion as described by Svarupa Damodar: unnatojjvala-rasāṁ sva-bhakti-śriyam.

The second half of the compound, śrī-gaura-karuṇā-śakti-vigrahāya, is an explanation of the words sad-anugraho bhavān spoken by the demigods to Krishna (SB 10.2.31), meaning that devotees are embodiments of the Lord’s compassion. Therefore, it is said that the Lord’s mercy follows on that of His devotees (bhakta-kṛpānugāminī bhagavat-kṛpā).

This entry is from Bhakti Promode Puri Maharaja's book - Of Love & Separation - The Meaning of Vyasa Puja - I'm not sure if there is an urtext version (earlier original reference).

Which relates to the discussion we were having the other day about the definitions of ragatmika, raganuga and rupanuga. Herein concerning 'rupanuga'.

So we find the words 'unnatojjvala' 'madhuryojjvala' and 'krpanuga'

I've never heard this word 'krpanuga' before, interesting.

Raga marg / pushti marg ki jay

Sri Nandanandana ki jay

Prema dham devam Gauranga Mahaprabhu ki jay

Jay Gaura bhakta vrnda